THE

OBSERVATOR;

OR

REMARKS

ON THE

Impartial Examiner.

Wherein the wilful Miſtakes, want of Candor, and the diſingenuous Allegations of that Writer, are Impartially Examined.

By Walter Harris Esq?

He that is firſt in his own Cauſe ſeemeth Juſt; but his Neighbour cometh and Searcheth him.

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THE

OBSERVATOR, &c.

I Never was fond of Controverſy in any *kind*; becauſe it is for the moſt Part conducted with ill Nature and Spleen on both Sides of the Queſtion: But as a Halfpenny Paper called *the Impartial Examiner*, or, *the Faithful Repreſenter*, has of late fallen into my Hands, I cannot but take up Arms, as upon a ſudden Invaſion, to ſtop the Progreſs of an Enemy, till more powerful Aid comes in; and this is the Duty of every lover of the Peace and Quiet of his Country. It is not the Importance of theſe little *Squibs* that could incite me to *obſerve* upon them; for in Truth they can have no Weight on any reaſonable or conſiderate Mind; but as, either through Deſign or Ignorance, they are levelled to the Underſtandings of the Common People, and induſtriouſly diſperſed in ſuch *Cheap Scraps*, they ſeem to be calculated as *Trumpets to Sedition*, at a Critical Time, and therefore require ſome little Notice. I am well informed, that the Writer of the *Examiner* is a Prieſt of the *Romiſh* Religion, poiſoned by a Foreign Education, and one, who ſometime above a Year ago, was ſuſpended by his Superiors for a little Irregularity, and baniſhed to the Iſle of *Man*;

from whence he returned about the Time the preſent Rebellion broke out in *Scotland*, I will not ſay, to aſſiſt in the like Undertaking here; becauſe I ſhall advance nothing without a certain Knowledge; but it is very probable that the Taſk of expoſing himſelf in Print has been laid on him as a Completion of his Penance. Humanity obliges me not to mention his Name, leſt ſome daring Advances in his Papers ſhould expoſe him to the Dangers of the Crown-Office. But if he calls upon me for the Purpoſe in any of his Future Performances, I ſhall not only name him at his Deſire, but mention the Cauſes which induced his Superiors to lay ſo ſevere a Penance on him, an Action, nevertheleſs (by the Way) in direct Oppoſition to the Laws of the Land, which admit none bu the eſtabliſhed Church to Exerciſe Eccleſiaſtical Juriſdiction; and this Sufferance or Connivance in the Magiſtracy, is a full Proof of the *Lenity* and *Moderation* of the Government, which aims at nothing but a peaceable demeanor of the Subjects of the *Romiſh* Religion, under a Juſt, Mild and Merciful King.

Thus much by Way of Preface: I ſhall now proceed to the Examination of this *Impartial Examiner*, a Title with which his Half-Sheets no way correſpond, as every Candid Reader muſt at firſt Sight perceive; but will be more fully convinced of it, when he has peruſed the few Lines I ſhall offer upon the Occaſion. I ſhall obſerve nothing upon the Improprieties and Courſeneſs which run through every Page of his Piece; theſe are not worth Notice, ſince his Ideas are expreſſed clearly enough, and I ſhall leave *Priſcian* and he to deal that Matter together. But I cannot forbear hinting at his want of Decency in calling Men of diſtinguiſhed Rank, *Scribblers* (*a*),---*Incendiaries* (*b*),---*Trumpeters of Sedition* (*c*),---*Defamatory Editors* (*d*) *of ſcandalous Libels*,---*Malevolent*

(*a*) Title Page. (*b*) p. 3. (*c*) Ibid. (*d*) p. 4, 9, 10, 51, 52, 58.

levolent Calumniators (e),----Modern Pamplateers (f),---- Scurrilous Leaders of a furious Mob (g),----Breathers of Maſſacre and Plunder (h),----Wilful Mis-Repreſenters (i), ----Common Enemies of Mankind (k),- --Fiery Zealots (l), ----Authors of Forgery and Scandal (m),----Pretenders to Criticiſm (n),---Scurrilous Writers (o),---Infamous Libellers (p), ---- and the like, and in mixing them with the Publiſhers of common News-Papers : For it is no unuſual Thing to ſupport an indefenſible Cauſe, by throwing a great deal of Dirt, ſome of which may poſſibly ſtick, eſpecially on the Minds of the meaner Sort of his own Party, who are taught to pay an implicite Faith to whatever comes from their Prieſt.

The Beginning (*q*) of this doughty Performance is ſpent in high Strains of Compliment paid to *the truly illuſtrious Lords and Commons of Ireland*, for their *Lenity* ſhewed to the Papiſts, and to the *Illuſtrious Princes of the Churches of Ireland*, their Graces of *Caſhell* and *Tuam*, and their Lordſhips of *Cloyne* and *Elphin*, for their Mildneſs, *Lenity*, Peace, Concord, and brotherly Love.---Did the *Examiner* by theſe flattering Epithets think to obtain the Favour or Protection of the two Houſes of Parliament, and of their Graces and Lordſhips the Archbiſhops and Biſhops, to whom they are applied. Vain Imagination! It is like ſpreading Cobwebs for Flies, he ſhould have known, that the Terms *truly illuſtrious* are not claimed by either of the Houſes of Parliament, nor thoſe of *Illuſtrious Princes* by the Archbiſhops or Biſhops. It is certain in ſome very antient Canons of the Church of *Ireland*, a Biſhop is ſometimes dignified with the Title of *Prince*, and the Archbiſhops of *Armagh* have in early Annals been called Princes of *Armagh*, which may be ſeen in the late Edition of the Biſhops of *Ireland*, pag. 46 ; but I challenge

(*e*) Ibid. (*f*) 6, 11, 22, 23, 26, 43. (*g*) Ibid.
(*h*) Ibid. (*i*) Ibid. (*k*) Ibid. (*l*) p. 9. (m) Ibid.
(*n*) p. 30. (*o*) p. 38. (*p*) Ibid. (*q*) p. 3, 4, 5.

I challenge the *Examiner* to ſhew an Inſtance where this Title hath been aſſumed by the Prelates of *Ireland*, not only ſince the Reformation, but for theſe 7 or 800 Years paſt. What he means by the *Lenity* of the Lords and Commons I ſhould be glad to be informed. *Lenity*, in the Senſe he would apply it, is a Relaxation or lax Execution of the Laws made againſt the Papiſts; but the doing this belongs to the Executive and not to the *Legiſlative* part of the Conſtitution, that is, in other Words, to the King or his Repreſentative, and to the inferior Magiſtrates in Subordination to them, and not to the two Houſes of Parliament; whoſe ordinary Buſineſs it is to make Laws for others to execute. Had the *Examiner* argued juſtly, he would have put this Topick of *Lenity* not upon the Merits or Loyalty of the *Papiſts*, but upon the genius of the *Proteſtant Religion*, a Religion of Peace and Charity, in Truth the Religion of Chriſt, in Contradiſtinction to the Religion of *Popery*, (if it be to be called by that Venerable Name), which, wherever it has Power, breaths nothing but Fire and Flame, Maſſacres, Executions, Inquiſitions, *&c.* againſt Proteſtants, or ſuch who dare profeſs any tenets in Oppoſition to it; of which thouſands of Inſtances may be given, would the Compaſs of Half a Sheet admit it; but I ſhall only refer the Reader to the ſeveral Hiſtories of the Reigns of Queen *Mary*, and King *James* II. and to the Maſſacres of 1641; to which may be added the cruel and treacherous Maſſacres of *Paris*, as the ſame are related by Monſieur *de Thou*, a Papiſt. It would be well if the *Examiner* had explained what he means (*r*), *by the Proofs daily exhibited of the Loyalty and good Behaviour of the Papiſts of Ireland.* One would be apt to think, that upon the breaking out of the Rebellion in *Scotland* they flocked in Shoals to the Magiſtrates to take the Oaths of *Allegiance* to his Majeſty, and of *Abjuration* of the Pretender to his Crown; but of ſuch Behaviour (as far as I have learned

(*r*) P. 3.

learned by the ſtricteſt Inquiry) there has been the deepeſt Silence. The Judges, the Lord-Mayor of *Dublin*, and the ſeveral Magiſtrates through the Kingdom, have been unmoleſted upon this Occaſion, and no way troubled but by the ordinary Duties of their reſpective Offices. Their *Loyalty* therefore, may with more Colour of Reaſon be referred to their want of Opportunity, or of Power, or Heads to conduct a Rebellion, than to any innate Principle; and, if the Squadrons from *Breſt* and *Ferrol* ſhould put into *Ireland*, to which their Deſtination is threatened, *God* only, *who ſtills the raging of the Waves*, can tell, how far their boaſted Loyalty may be truſted. I ſhould be ſorry to wrong them in a Point ſo tender and affecting, and at the ſame time ſhould be no leſs concerned to ſee my fellow Subjects thrown off their Guard, and rendered inſenſible to Danger by the weak Reaſoning, and falſly applied Hiſtorical Obſervations of the *Examiner*. The recital of one Fact from Hiſtory may perhaps ſerve to rectify our Judgments. Was there ever an Appearance of more ſerene Times in *Ireland* than on the 22d of *October* 1641, and the Years preceding that Period; the Papiſts then ſat in the two Houſes of Parliament, they enjoyed all Offices Civil and Military, as far as they were ſupported by Merit or Intereſt; they were under no Perſecution on Account of Religion, their Clergy exerciſed their Functions as ſafely, and almoſt as publickly, as the Proteſtants, they were obliged to the King by the eaſieſt of Governments, and faſtened to the *Engliſh* by all the ties of Intereſt, Friendſhip, Marriage, Goſſiping, and Foſtering; and a few Grievances ſometime before complained of both by Papiſts and Proteſtants were amply redreſſed; yet on the 23d of *October* all this *Lenity* of the Government was rewarded by an infamous Rebellion, wherein Oceans of Proteſtant Blood were ſuddenly and unexpectedly ſhed, and all to recover their Eſtates juſtly forfeited by their ſeveral Rebellions in the Reigns of Queen *Elizabeth* and King *James* I. and to reinſtate

reinſtate their Religion in (what they call) its antient Splendor; that is, that they might have the Enjoyment of the Eſtates and Revenues of the Church, and that the Monks and Friers, thoſe Drones of Society, might be reſtored to their Hives and Habits. If the *Loyalty* of the *Iriſh* Papiſts was innate, and grounded upon ſolid Principles, we ſhould not receive ſuch repeated Accounts of numbers of them *now* aſſiſting in the *Scotch* Rebellion in behalf of an attainted Pretender againſt a King, who reigns in the Hearts of his Proteſtant Subjects.

The *Examiner* would fain perſwade us *(ſ)*, from others having inſinuated the poſſiblity of it, *That* Iriſh *Papiſts may be good Subjects to a Proteſtant Prince, becauſe they are faithful Subjects to the Mahometan and Idolatrous Princes in* Turkey, China, *and elſewhere*,---This Poſition is capable of more Anſwers than one. 1ſt, the Conſequence is not juſt to ſay, that a Fact is true, becauſe there is a poſſibility it may be ſo, *a poſſe ad eſſe non Valet Conſequentia* is a Rule in Logick, which the *Examiner* muſt have learned in the Courſe of his Education in the *Lombard* College in *Paris*; and therefore it does not favour of much Candor to lay down ſuch an Argument to deceive the Vulgar and the Unwary, for whoſe Fingers theſe little *Hand-Granadoes* of his are fitted. 2dly, Who told the *Examiner*, that the *Mahometan* Princes in *Turkey* are *Idolaters*? Theſe People, how erroneous ſoever their Doctrines may be, abhor *Idolatry*, and turn over *Image-Worſhip*, to the Grand *Muſti* of *Rome*, and his Adherents. 3dly, It is not to be wondered at, that Papiſts ſhould be *Loyal* to the *Mahometan* and *Chineſe* Princes, becauſe their Numbers in thoſe Countries are inconſiderable, compared to the Bulk of the People, and becauſe the *Grand Signior*, and the Emperor of *China* have no *Popiſh Pretenders* to their Dominions, which varies the Caſe vaſtly in reſpect of the Loyalty of the Papiſts there and here.

(ſ) P. 5.

[*To be continued.*]

N°. II.

The OBSERVATOR, &c.

This laſt Anſwer may be applied with equal Juſtice to another Argument (*t*) of the *Examiner* drawn from the Government of *Holland*, where as well *Officers as common Soldiers* are employed in *Proteſtant Armies*, and ſerve with as much Fidelity and Zeal as the beſt Proteſtants in *Ireland*. He purſues his Arguments by inculcating the great Opinion King *William*, when Prince of *Orange*, had of his Dutch *Catholic Troops*, and that he repoſed ſuch a Truſt in their Loyalty, that he brought ſeveral thouſands over with him to *England*, and afterwards to *Ireland* to fight againſt a *Popiſh* Prince then on the Throne, and (proceeds the *Examiner* ſarcaſtically enough, though with an Air of Grief) unleſs the Dutch *Popiſh Troops* had been more faithful to their *Proteſtant* Prince, than ſome *Engliſh* and Iriſh *Proteſtant Troops* were to their *Popiſh King*, the Revolution had never happened; for (ſays he) the Dutch *Catholic Troops* knew nothing of any Diſpenſing Power, even when they came to fight for *Proteſtants* againſt a *Popiſh Prince*; on the contrary, they knew the Principles of their Religion obliged them to be faithful to their *Lawful Maſters*, though of a different Religion. "The Reader will obſerve this "Expreſſion, *their Lawful Maſters*, and again (*u*) *the Roman Catholicks are bound to pay Allegiance to their* "*Lawful Sovereigns*, let their Religion be what it will." I will Wager a Hundred pounds to a Ducat that ſome Fallacy lurks under theſe Expreſſions, *Lawful Maſters*, and *Lawful Sovereigns*, which more than once occur

(*t*) p. 23. (*u*) p. 22.

in the *Examiner*'s Papers, and that *Allegiance* and *Loyalty* to a Popiſh abjured *Pretender* are couched under them. To give the *Examiner* his Due, he takes Care to print thoſe Words in emphatical Characters, leſt his own Party ſhould miſtake his Meaning; and thus his *boaſted Loyalty* dwindles into an Obedience to the Gentleman at *Rome*, or to the little Prince in *Scotland*. It is not worth while to examine whether King *William*'s Dutch Troops were *Papiſts* or *Proteſtants*; they behaved well, and never inquired into the Merits of the Cauſe on ether ſide; which is not uſually the Practice of Soldiers. As to the Fidelity of the *Engliſh* and *Iriſh Proteſtant* Troops to King *James*, let this Anſwer ſuffice, which if it does not ſatisfy the *Examiner*, it will content the more reaſonable Part of Mankind. Protection and Allegiance are Reciprocal Terms, and imply one another; Covenants muſt be kept on both Sides, otherwiſe neither Side is obliged. King *James* in the whole Adminiſtration of his Government made it his peculiar Glory to deſtroy and trample under Foot the Rights, Liberties and Religion of his *Proteſtant* Subjects, and by that Means broke his Coronation Oath, diſſolved the Allegiance of his Subjects, and diſclaimed being their King; of which it is needleſs to give Examples either in *England* or *Ireland*.

It is hard to conceive what Inference the *Examiner* would draw from this Poſition (*w*) *viz.* That many learned Divines of the Church of *England* have acknowledged the Church of *Rome* to be the Mother Church, and the Patriarchate of the Weſt.---- And I tell him many learned Divines of the Church of *England* hold the contrary, and maintain that *Jeruſalem* was the Mother Church when Chriſt firſt planted the Goſpel, and commanded that it ſhould be there propagated to all other Nations, *beginning at Jeruſalem*, as Chriſt himſelf ſaid (*x*). Till after the Viſion of the Sheet no Gentile

(*w*) p. 5. (*x*) Luke xxiv. 47.

Gentile was admitted, as it is ſaid (*y*), they travelled preaching the Word to no Man but unto the *Jews* only; ſo that the *Jewiſh* Chriſtian Church was the only Church for ſome Time, and ſhe it was that converted the *Gentile* Nations; and therefore was the Mother Church to them all. Nor was *Rome* even the firſt *Gentile* Church; for the Diſciples were firſt called *Chriſtians* in *Antioch* (*z*), and the *Greek* Church was before the *Latin*; the New Teſtament was written in *Greek* for their Uſe; therefore the *Greek* Church could not be the Daughter of the *Latin* Church, which was born after her. But admit for Argument ſake his Poſition, which I ſhall not further examine, it would be more for the *Examiner*'s Purpoſe to have ſhewn, *that the Church of* Rome, *this Mother Church, this Patriarchate of the Weſt had never deviated from the Doctrines preached by Chriſt, and his Apoſtles*, or had never introduced thoſe Superſtructures on the pure Religion, which obliged the Reformers at length to ſeparate from her, ſuch as Tranſubſtantiation, half Communion, Purgatory, Image and Saint Worſhip, and the ſhutting up the Scriptures from the People, with a long Catalogue of Etceteras. I agree with the *Examiner* in his Quotation from *Luther* (*a*), "That under the Papacy are many good "Chriſtian Things, yea all that is good in Chriſtianity; "and that the Proteſtants had it from thence; that un- "der the Papacy is true Chriſtianity even the Kernel "of Chriſtianity."---- But without diſingenuouſly ſtopping ſhort, he ſhould have added from *Luther*, *that there are many Abuſes and Abominations in the Church of* Rome, *which gave riſe to the Reformation*; the Reformers having ſelected and retained all that was good in it, and ſwept away the Abuſes and Errors, of which a few were mentioned before.

The *Examiner* complains heavily (*b*) of ſome late haughty Declaimers (he ſhould have named them) who

 ſtile

(*y*) Act xi. 19. (*z*) Act. xi. 26. (*a*) p. 5. (*b*) Ibid.

ſtile the Church of *Rome a truly Heretical, Godleſs and Apoſtate Church*.----Rather than Complain, he ſhould be aſhamed to hear ſuch Reproaches caſt on his Church, and not be able to refute them. What is Hereſy? An obſtinate Adherence to ſome Error or Errors in one or more Eſſential Points of the Chriſtian Faith. What is Apoſtacy? The abandoning ſome principal Point or Points of the true Religion preached by Chriſt and his Apoſtles. *Godleſs* is a Term reſulting from the two former, and implies Impiety againſt God. Let the *Examiner* therefore ſeriouſly conſider, whether the abſurd and impoſſible Doctrine of *Tranſubſtantiation*, and the other Tenets before recited, do not intitle the Profeſſors and Maintainers of them to the Charges of *Heretical*, *Godleſs*, and *Apoſtate*; and if ſo, whether ſuch *haughty Declaimers* offer them any Wrong, or exceed the Bounds of *Charity*, *Chriſtianity*, or *Humanity by ſuch outrageous Language*, as this *Examiner* is pleaſed to term it. The Papiſts ſure can have no reaſon to blame the Proteſtants for copying their Examples in Matters of Controverſy; wherein, whoever is but meanly verſed, will find the Terms *Heretick*, *Godleſs*, *Apoſtate*, reſounded in every Page, and often with the Additions of Anathemas, *Curſes*, and *Condemnations* to the eternal Torments of *Hell-Fire* without Redemption; a Practice they will not find among Proteſtants; whoſe Religion teaches them to ſubmit the Judgments and Condemnations of God to God himſelf; nor do they take upon them to abridge his Mercies: But the Papiſts cannot bear the Law of Retaliation, and think it hard to be treated as they treat others.

Among *Modern Pamphlateers* mentioned by the *Examiner* (*c*), (who as he ſays) *do manage the Cauſe of Religion with ſuch Scurrility, that they appear rather as Leaders of a furious Mob, breathing nothing but Maſſacre and Plunder, than ſober Advocates of the Chriſtian Faith*;

(*c*) p. 6.

Faith; among theſe, I ſay, he indiſputably includes thoſe Right Reverend Biſhops, who, in their Paſtoral Charges upon the Occaſion of the preſent Rebellion, happen not to have been ſo obliging to him and his Party as the truly *Illuſtrious Princes* before mentioned; and therefore the Terms of *Scurrilous Leaders of a furious Mob*, *Pamphlateers*, *Incendiaries*, *Trumpeters of Sedition*, and ſuch like pretty Phraſes are good enough for them; but when this *Impartial Examiner* mentions *(d)*, the *breathing of Maſſacre and Plunder*, he ſhould have reflected on the Conduct of thoſe of his Coat and Principles in the Rebellion of 1641. If he hints at *Perſecution*, *Fire*, *Flames* and *Faggots*, let him look back on the Days of Queen *Mary*, and compare them with the preſent Times. Proteſtants diſavow ſuch Principles, and abominate ſuch Practices. They do not deſire even to reſtrain the Papiſts from the free Exerciſe of their Religion in a modeſt and private Way. All they covet is to pare their Nails, ſo as to prevent their doing themſelves or their Neighbours Miſchief: God of his Infinite Mercy grant, that the Indulgence ſhewn them, and which no good Man would covet to reſtrain, may always meet with due returns of Gratitude.

I muſt obſerve a few Words on the Compariſon made by the *Examiner (e)* between the *Morals* and *Practices* of the *modern Iriſh Papiſts*, and the primitive Chriſtians; and on the other Hand a no leſs odious Compariſon between the antient perſecuting *Heathens*, and the modern *State and Church of Ireland*. This Compariſon is indeed but ſlily inſinuated by him, and he only mentions the Proteſtant Writers under the Name of *Miſrepreſenters of the Popiſh Morals and Practices*; but he draws the parallel in ſo full a Light, that no Body can miſtake his Meaning: He could not venture to ſpeak out, not from any Danger in doing ſo, but becauſe *Facts*, that appear every Day before our Eyes, are too obſtinate to bear

(*d*) Ibid. (*e*) p. 6. 7

bear a Controverſy. If by *Perſecution* he means an *Exertion of a Power by the Government to prevent being perſecuted*, I ſhall readily agree with him, that the Papiſts do labour under ſuch a *Paſſive Perſecution*. But let him ſoberly compare the preſent *Perſecution*, as he would inſinuate it to be, with that the Proteſtants ſuffered in the Reign of Queen *Mary*, or with that in the Reign of King *James* II. and the Difference will appear ſufficiently glaring. Have they the Benefit of the Laws as free as any Proteſtant? Have they the Exerciſe of their Religion as free as any Proteſtants though in a private and modeſt Way? Have they their Maſs-Houſes, their Frieries, their Nunneries in a Manner as publick as the eſtabliſhed Religion has its Churches? Can they complain, that their Altars, their Reliques, their Crucifixes, their Images, and other Trumperies of Superſtition and Idolatry are invaded? They cannot, except in one ſingle Inſtance, wherein a Magiſtrate of more Zeal than Diſcretion, ſome Time ago without any Command from the Supreme Powers, upon an Alarm of Danger, ſhut up their *Maſs-Houſes*; which kind of Perſecution continued ſo ſhort a Time, that they were opened again before the Town had full Knowledge of the Fact. God forbid that the Proteſtants ſhould indulge the leaſt Thoughts of perſecuting any People for their Religious Opinions, how abſurd or ridiculous ſoever they may be. Let the Papiſts be but good Subjects, and they will indiſputably find a quite different Treatment, than what Proteſtants may expect from them, had they the Power to perſecute, and that Difference demonſtrates the Genius of the two Religions.

I agree with the *Examiner*, that *Ireland* has been fouly miſrepreſented by Foreign Writers, and his Quotations on that Head are right; but at the ſame Time he ſhould have been ſo juſt as to have acknowledged from whence he had thoſe Quotations; not from the Fountain Head, but at Second Hand, from the Preface to the *Antient and Preſent State of the County of Down*, a Book

a Book he takes wonderful Pains to decry, as will appear hereafter. That the Papiſts of *Ireland*, as Papiſts, are ſo miſrepreſented I confidently deny, *or that they have any Reaſon to murmur againſt the many Imputations*, which (as the *Examiner* (*g*) ſays) *they ſo wrongfully lie under*; and this I ſhall make evidently appear by giving ſolid Anſwers to the ſeveral particular Charges he is pleaſed to produce. But I muſt obſerve firſt, that when a Writer deals in Generals, I always judge his Deſign is to deceive; and that will often appear to be the Caſe of the *Examiner*, which I ſhall take Notice of as the Inſtances happen to occur. What in the Name of Goodneſs has he to do (*h*) with the Religious Diſputes between the Proteſtants of the eſtabliſhed Church, and the Diſſenters? Do they call in him for an Advocate? Surely their Cauſe muſt be weakly ſupported by one, who cannot defend his own. God be thanked, the Differences between the eſtabliſhed Proteſtants and Preſbyterians are long ſince appeaſed, and they live together like Children of the ſame Family, in Union and brotherly Love. The ſober People of either Profeſſion ſee little Difference between the Eſſential Religious Principles of the two, except in a few Ceremonies and Diſcipline. But the Differences between them and the Papiſts are of ſo wide a Nature, that *they cannot be of the ſame Diſpoſitions in regard to the Diſputes with them*, which the *Examiner* is modeſtly pleaſed to call *abſurd and ridiculous Invectives* (*i*).

Proceed we now to the *Examiner*'s general Declamation (*k*), " Theſe Fiery Zealots (ſays he) who in every " Paper declaim againſt the *Roman* Catholicks, are " not content to make them appear *Ridiculous* in their " *Faith*, but alſo by *Forgery* and *Scandal* render them " the moſt odious *Creatures* upon Earth, by painting " their Morals and Practices in the very blackeſt Co- " lours; ſo that conſidering w th what Induſtry theſe

' *Defamer*

(*g*) Ibid. (*h*) p. 8. 9. (*i*) p. 9. (*k*) Ibid.

" *Defamer's* Miſrepreſentations of the *Roman Catholicks* " have ſpread among the Common People, it can be " attributed to nothing but a ſpecial Providence on theone " Hand, and the wiſe Judgment of the truly Excellent " the Lord Lieutenant *Cheſterfield*, and the moderate " Temper of the Honourable Privy Council, and both " Houſes of Parliament, on the other, that the *Roman* " *Catholicks* are not torn to Pieces, or ſtoned as they " walk in the Streets; whether this was the Chriſtian " Deſign of theſe *Charitable Libellers*, God only " knows." I tell you Mr. *Examiner*, theſe *Charitable Libellers*, as you civilly, though irronically, call them, well know, that their Deſigns were more Chriſtian and Worthy than to excite the Populace againſt your Party *to tear them in Pieces, or ſtone them in the Streets*, Actions more becoming a Popiſh Mob, when flushed with Power. Cruelty, Sir, is not a Characteriſtick of the Profeſſors of the Reformation; but Peace, Concord, and Brotherly Love. Their Deſign undoubtedly was only to Caution their Fellow Subjects to put themſelves upon their guard againſt ſuſpected Dangers, and to warn them from what Quarter thoſe Dangers were likely to proceed. You ſhould have named thoſe *Fiery Zealots*, thoſe *Virulent Declaimers*, thoſe *Defamers* and Miſrepreſenters, or at leaſt have named the Writers on which you ground your Charge, and then you might have received a particular Anſwer; but while you invellop yourſelf in *Generals*, you can expect only a *general* Return. If you mean by thoſe Charitable Terms, the circular Letters of the Right Reverend the Biſhops to the Clergy of their reſpective Dioceſes, as undoubtedly you involve them in the general Charge among others, you may know, that like good Shepherds, they only warned their Flocks of approaching Danger, and like vigilant Watchmen have put them upon their guard againſt the Evils of Popery.

[*To be continued.*]